



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

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Poetry.

Keep the Lamp well Trimmed.

Keep your lamp well trimmed, man,
The lamp of good and truth:
Through your sickness when 'tis dimmed, man,
The angels weep for truth
Steadily burning
For all men's discerning.
Bright as the morning, fervent as youth,
Oh, keep the lamp of your soul well trimmed!
There's temptations round the corner, man,
There's sorrow in the distince;
There's the hater and the corner, man,
To render them assistance—
Waiting to damp
The flame of your lamp,
While you are fighting for hope or existance—
Oh, keep the lamp of your soul well trimmed!
But pass the flame well round, man,
Freely to others lending;
It never yet was found, man,
Truth and good grew less in spending;
Other lamps burning
Your bounty returning,
Flame after flame shall grow brighter in blending—
Oh, keep the lamp of your soul well trimmed!

FOR THE "WESTERN STANDARD."

THE

PRINCIPLES OF THE GOSPEL

BY

Charles Wesley Wandell.

CHAPTER 1.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of the doctrine of baptism.

1. BAPTISM is a positive institution, placed in the church in the wisdom and by the authority of God. As such, it invites investigation as to *why* it was placed—the manner of its administration, and by whom and to whom it may be properly administered. An eminent divine of the Baptist order (Rev. Mr. Pengilly) in an able work on baptism, after contending earnestly for immersion as the only proper mode, adds, "No spiritual benefit can be conveyed by any one mode more than by another; but notwithstanding this, it is a serious and interesting question, which of these, [viz. sprinkling, pouring, or immersion] has divine authority?"

If the mode of baptism is so entirely non-essential that no spiritual benefit is conveyed through it, why certain churches contend so earnestly about it? If no spiritual benefit is conveyed through the ordinance of immersion, why will not sprinkling or pouring do as well? Why have our Baptist neighbors written so largely and often on this subject, if they do not think it *very* necessary that all persons should be immersed in the name of Jesus, in order that some spiritual benefit may be communicated to them that they can not receive unless that rite is complied with? Why do they take so great pains to impress upon the minds of young converts the importance of being immersed? Is it not because they consider it a necessary condition that is strictly enjoined upon all believing penitents, the neglect of which would disable them entering into the kingdom of God?

The main reason brought forward by Pedobaptists in favor of *affusion*, is drawn from the admission of the Baptists themselves, who confess that the mode is non-essential to salvation. Now, if no spiritual benefit is conveyed by any one mode more than by another, then the Pedobaptist argument holds good; and the Baptists are certainly inconsistently tenacious of a form, that, *for all*, is of no spiritual benefit to them whatever.

The Baptists of former days were more consistent in their views of this matter. They contended boldly for the essentiality of immersion; but the modern have sadly strayed from the straightforward ingenious arguments of their more honest predecessors, and seem to studiously

avoid their scriptural conclusions. This they do, not because they consider the ancient view to be wrong; but, apparently, because they desire to avoid the charge of exclusiveness. Unlike their forefathers, they are ashamed to maintain the truth against the cavillings of their opposers, and scruple not to degrade one of the most important principles of the gospel, into, merely, an "interesting question."

One reason why they cannot successfully maintain themselves against their opposers, is, because they have imbibed the world-wide error of non-essentialism. This non-essentialism is a fundamental error, that has led modern Christendom into a neglect and utter disregard of many important truths of the gospel, as I hope to make appear in the sequel. The Baptists admitting this, all their scriptural arguments, their strong reasons, lose their force, their beauty, their truth. To prove that Baptism signifies immersion, is to prove nothing, if it is not essential to salvation. Why shall we trouble ourselves to know whether John, Philip, or Paul baptised by immersion, if it is non-essential to follow their example? How inconsistent is it for them to say, he that believeth and is baptised shall be saved, and then immediately add, it is a non-essential rite.

With regard to baptism, Christendom, in general, manifests the most glaring inconsistencies, and maintains the most irreconcileable contradictions. One section, in order to prove immersion, take the utmost care to advance every possible argument, drawn from both scripture and history, which can have the least bearing upon the subject; and yet, the *reasons* why that ordinance was instituted, and made a condition of our admission into Christ, notwithstanding it is so clearly expressed in the word of God, that it appears impossible that any sane mind can misapprehend them, have been set aside as of indifferent consequence, and so completely obscured by the spiritualizing interpretations and disingenuous evasions so current among the modern churches, that the real design of its establishment is mostly hid from the view. As an example of this, I refer you to Mark 1: 4, 5; "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins; and they went unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Now with regard to the mode of this baptism, there have been, and are, questions raised, that have perplexed the wise and the learned for many ages. Many contend that the preposition is variously rendered *in* and *at*, so that it might read *at* Jordan, thus casting a shade of uncertainty upon the ordinance of immersion. But there can be no doubt as to the reasons why John baptized; there can be no doubt in the mind of the biblical student as to the effect John intended his baptism to have on those who received it. John baptized *FOR THE REMISSION OF SINS*. This was the happy effect thereof. The people did not come to him and say, we have received the forgiveness of our sins, and desire to be baptized as an outward sign of an inward grace, but they were baptized *CONFESSING THEIR SINS*. There can be no question raised as to the necessary qualifications of candidates, for in Acts xix: 4, we are told, that he taught the people to believe in Christ Jesus. Yet *faith* alone was not a sufficient preparation; the believing Pharisees came to be baptized of him, but he commanded them to *repent*. (Matt. iii: 7—11.) John baptized none but such as believed and repented. It is clear that those who *believed* his preaching and *repented* were baptized for the remission of their sins. Here, then, the real importance of baptism appears. That it is a manifest duty to observe the correct mode is readily granted, yet who cannot perceive at once how much more important it is to clearly understand the *design* of the ordinance.

Pedobaptists are still more inconsistent in their principles. They say that "baptism is not necessary to salvation," notwithstanding they sprinkle or pour infants, because they be-

lieve that it is necessary to their salvation. For proof of which read the baptismal service of any Pedobaptist society; an example of which is found in that of the Church of England; in which we are told, "that through baptism infants are delivered from God's wrath"—that through baptism, infants are regenerated or born again—that they are thereby adopted and incorporated into God's church, etc., which proves beyond all controversy, that the *real* faith of Pedobaptists, is, that baptism is a necessary condition of salvation. Yet, do they deceive themselves by a pretended charity, in order to avoid the odium of exclusiveness, by confessing that baptism is a non-essential ordinance. Here then, we perceive that one of the ordinances of Christ's church, which every believer in Him should fully understand, is rendered uncertain in all respects by the gross inconsistencies of modern opinions, contrasted with modern facts.

To detect and expose those absurdities, to illustrate the true doctrine of Christian baptism, and to demonstrate the true position which that ordinance occupied in Christ's church is the object of these letters. Not that I can add anything new to the definitions of the term, or to the manner of its primitive mode of administration, for the learned have already exhausted the arguments which relate to those two points; but to show *why* Infinite Wisdom has placed in the church, and the necessity of its strict observance by all who desire to be saved.

(To be Continued.)

Street Sketches in St. Petersburg.

As you stroll along, a pale Circassian of the Caucasus passes you in a peculiar costume of his country. You pause to advance, and think of Schamyl and his brave mountaineers, but he takes out a cambic handkerchief to wipe his face, and lights a paper cigar, and the romance is in a moment destroyed. You turn suddenly, and are immediately jostled by two magnificent Persians in their high conical caps and long robes of some costly eastern material, and involuntarily quote Tennyson—"Oiled and curled like the Assyrian bull"—as you gaze on their Ninive physiognomy and imposing beards twisted into innumerable ebony cork-screws. Next comes a group of Russian officers, fine young fellows, nearly all over six feet, with delicate—almost English features, and wearing their long and somewhat ungainly grey coats with commendable resignation. I must say, in passing, that I have frequently had to thank those gentlemen for the ready courtesy and politeness with which they invariably answered those inquiries which a stranger is obliged to make in getting through a large city for the first time. They all speak French, and many of them English, and are ready to assist you in any little perplexity that may arise in your peregrinations. The poor *Mujiks*, are, I believe, equally willing to oblige, but to ask them a question, only exposes you to a torrent of fervent Slavonic, accompanied by the gesticulations, and sometimes an extempore hornpipe, while the result is not of any very considerable assistance to your own organ of locality. I have watched these men with much interest and curiosity since my arrival in Russia, and have invariably observed them to be tall and strong, in good physical condition, and having honest and open, though not always very intelligent countenances. The universal beard gives them a great air of manliness, and the manner in which they perform their work, which is often severe, indicates the possession of great muscular strength. The "Isvochiks," the Russian equivalent for cabmen, are the finest charioteers in the world. To see them urging their high-mettled Cossack horses along the Nevsky, you would fancy the Olympic games were being enacted over again, so rapid is their pace, so great the dexterity with which they dart in and out, and over all obstacles. It is true that sometimes they leave an unaccustomed traveller behind them on the wooden pavement, but they generally find it out, and come back for him, giving him at the

same time a caution to hold harder when he rides in a droschki. There were lots of them strolling in the Nevsky today, and they seemed very jolly and contented. A funeral next attracted my attention. The coffin was borne on a low carriage, decorated with the usual trappings, and was preceded by mutes in cocked hats, and each bearing a light enclosed in what looked very like a miniature street-lamp. Greek priests followed, two and two, and looked exceedingly venerable in their sacerdotal robes, and long flowing beards. They are generally tall and handsome men, and are studiously graceful and stately in the performance of their religious rites.—St. Petersburg Correspondence of the *Daily News*.

NORTH AND SOUTH.—It is plain that the man of the north commences the game of life under various disadvantages—the severity of the climate and the barrenness of the soil; but these disadvantages are, after all, the conditions of his future excellence. Wisely it was ordered by Providence that the cradle of mankind should be placed, not at the centre of the tropical regions, but among the continents of the north. The latter, by their forms, their structure, and their climate, are calculated for the development of individuals and societies; for, by their balm, but enervating and treacherous atmosphere, might have lulled man into a death sleep, even in his infancy. For, as it has been remarked by one of the authors to whom we have referred—"The man of the tropical regions is the son of a wealthy house. In the midst of the surrounding abundance, labor too often seems to him useless. To abandon himself to his inclination is a more easy and agreeable pastime. A slave to his passions, an unfaithful servant, he leaves un-activated and unused the faculties with which God has endowed him. The work of improvement is with him a failure. On the other hand, the man of the polar regions is the beggar overwhelmed with suffering, who, too happy if he can but gain his daily bread, has no leisure to think of anything more exalted. But the man born of the temperate regions is the man born in ease, in the golden mean, which is the most favored of all conditions. Invited to labor by every thing around him, he soon finds in the exercise of all his faculties, at once progress and well-being." On the contrary, the man of the north must work to live; he must cultivate, with unceasing labor, an untractable soil; he must constantly contend against an inhospitable climate; he must acquire and exercise forecast, self-denial, and caution, storing up in one season what will be required for another; denying him self necessities or luxuries when they can be had, to save himself from hunger and cold when they can not be had; and he must be ever upon the watch against his enemies among the lower animals, whose hunger is greater, and whose vigilance may be as great as his.—*Dickens's Household Works*.

LOVE IN CHINA.—Meadow's History of the Chinese and their Rebellions, lately published in London, is the most philosophical work which has yet appeared on the Chinese. A chapter on Love contains the following story: A Chinese, who had been disappointed in marriage, and had grievously suffered through women in many other ways, retired with his infant son to the peak of a mountain range in Kwei-cho, to a spot quite inaccessible to the little footed Chinese women. He trained the boy to worship the gods and stand in awe and abhorrence of the devils, but he never mentioned women to him and only descended the mountains alone to buy food. At length, however, the infirmities of age compelled him to take the young man with him to carry the heavy bag of rice. As they were leaving the market town together the son suddenly stopped short, and pointing to three approaching objects, cried—"Father, what are these things? Look! what are they?" The father hastily answered with the peremptory order—"Turn away your head; they are devils!" The son in some alarm turned

away, noticing that the evil things were gazing at him with surprise from behind their fans. He walked to the mountain top in silence, ate no supper, and from that day lost his appetite and was afflicted with melancholy. For some time his anxious and pained parent could get no satisfactory answer to his inquiries; but at length the young man burst out, crying with inexplicable pain—"Oh, father, that tall devil—that tallest devil, father!"

A NATURAL KETTLE OF FISH.—Mr. Robert Postans, writing to the *London Times*, gives the following description of a natural fish-kettle in the island of St Paul:

Perhaps the chief reason why St. Paul does not need a hospice is, that it possesses a natural and unfailing supply of provisions, which seems to have been entirely forgotten by those who advocate the erection of a hospice there. It is, as you are doubtless aware, a volcanic island, on the side of which there is a large and deep lagoon, evidently the crater of an exhausted burning mountain. One side of this circular basin is broken away, and through a narrow throat of entrance, the sea ebbs and flows. The opening is about a pistol shot wide. In this lake, which is about two miles in circumference, the water is as smooth as a mill pond. In rowing round this exhausted crater, I found smoke rising amid the stones on it a beautiful beach, in various places, and on landing I found the water close to the shore so hot that I could not bear my hand in it. The temperature of the air was 73 degrees by the thermometer, which on being plunged into the water ascended to 200, and on repeating the experiment in various places, it rose to a similar elevation, and even to the boiling point. The lagoon is full of delicious fish, but I am ignorant of their names; they appear to me to be a species of haddock and cod, only larger, and are easily caught with a bit of red bunting fastened to a hook. After catching a boatfull of fish, our party boiled them in the springs, and found them excellent food. I should mention that there is a narrow belt of sea in the lake, which may be styled "No fishes water," where it is too hot for them, but it extends only a few yards from the hot water, so that it is possible for a man to catch a fish in the bow of a moderately long whale-boat, and walk aft and drop it into hot water and cool it. Vlaming, the Dutch navigator, who visited St. Paul's in 1687, mentions this fact, and if our readers feel disposed to doubt the truth of this statement, I beg to refer them to Horsburgh's sailing directory to the east, for a description of this remarkable lagoon. In addition to these authorities, I also append my name and address, to vouch for the truth of this singular fact.

HOW THE KHAN OF TARTARY MANUFACTURES MONEY.—The Grand Khan of Tartary had his money made of fibres of the mulberry bark—the inner part of it. This was steeped in water, pounded in mortars, and reduced to pulp, like some made from cotton, but this was quite black. This paper was cut into pieces nearly square, but somewhat oblong. These bore the value, from the lowest to the highest, up to a Venetian sequin, (\$8 50.) A number of officers signed and sealed each of these bills, and lastly, the principal officer, appointed by His Majesty the Khan, having dipped into vermilion the royal seal, stamped each note. This gave it authenticity, and it was death to counterfeit it. The Khan was solicited by Catholic Jesuits to become a Christian. He took pains to study the Christian system, said it was admirable, taught nothing but was good; but his people were accustomed to the miraculous power of the priests of their religion, who continually exhibited supernatural power; as, for instance, they caused the dishes and vessels of liquids on their own table to come to his hands magically, without hands, etc.; and that unless the Christian could do as much, he feared that his people would not listen to the good things of the Christian religion.

The philosopher's stone—pay as you go.

MANUFACTURE OF PATENT LEATHER.—The process followed in France for the glazing of leather is to work into the skin, with appropriate tools, three or four successive coatings of drying varnish, made by boiling linseed oil with white lead and litharge, in proportion of one pound of each of the latter to one gallon of the former; and adding a portion of chalk or ochre, each coating being thoroughly dried before the application of the next. Ivory black is then substituted for the chalk or ochre, the varnish slightly thinned with spirits of turpentine, and five additional applications made in the same manner as before, except that it is put on thin and not worked in. The leather rubbed down with pumice-stone powder, and then placed in a room of ninety degrees, out of the way of dust. The last varnish is prepared by boiling half a pound of asphalt with ten pounds of the drying oil used in the first step of the process, and then stirring in five pounds of copal varnish and ten pounds of turpentine. The material must have a month's age before it is fit for use.

WISDOM.—It is a not uncommon error to confound intelligence with wisdom. Yet they are very different, though often found in the possession of the same person. Some of the wisest men we have ever known were possessed of very little intelligence. Some of them could not read. But still their judgment, in the affairs of every day life, was so reliable that it was sought for by even people of education. It might have been said of them, that they had more in their little fingers than many bookworms had in their crowded and crammed brains. Their sense was "common sense." It had its origin in careful observations of facts, and dispassionate comparisons of and deductions from them.

One of the poets recognises the distinction we have been insisting on, when he tells us that Knowledge and wisdom, far from being one, have oftentimes no connection. Wisdom and intelligence should go together; but where they go alone, wisdom has the advantage.

Let us be careful to distinguish nobility, which is very amiable, from reserve, which is only prudent. A man is hated sometimes for pride, when it was an excess of humility that gave the occasion.

The philosopher's stone—pay as you go.

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NET ADVERTISEMENTS BUREAU AT LOW RATES.

FRIDAY, JUNE 12.

Our article in last week's paper on "an English Clergyman's developments" of what he terms "the proxy system," has called forth some further remarks from the editor of the *Town Talk*, which we wish to briefly notice.—His replies to our assumption of his unwillingness to publish our denials of and replies to the numerous charges circulated against us, by publishing an extract from our article denying the practice of this system with which we are charged by this clergyman. This manifests more fairness than we usually find in those who treat upon and oppose "Mormonism," and more than we expected in this instance, from the disposition that we thought had been exhibited of late by the *Town Talk* to pitch into "Mormonism" and the Mormons generally.

In his remarks on our denial of this clergyman's statements, he decidedly inclines to the belief that the statements he has made are true, because they are to some extent corroborated by the testimony of Judge Drummond and others. But, as we have heretofore repeatedly had occasion to remark, we are willing to compare testimony with testimony on this subject. The truth of our statements in regard to the virtue and chastity of the females of Utah, are not dependent alone upon our mere assertion for support; they are sustained by the testimony of hundreds of disinterested men who have resided there, and who had abundant opportunities of knowing the people and their practices—men who if not all holding office under the Federal Government, are at least honest, and with a character for integrity above suspicion. That we are a peculiar people—a people differing from our neighbors in many respects, we have always frankly acknowledged; but that this peculiarity or difference consists of a disregard and violation of the laws of God or of Nature, or that in the practice of our religion we are guilty of crime and unvirtuous actions, we most emphatically deny. It is true we believe in and practice polygamy, but we do this because we believe it to be commanded and sanctioned by Jehovah himself, both in ancient and modern revelation. Our belief in or practice of this system does not necessarily make us criminal; if it should, then the majority of those whom the scriptures hold up as patterns for mankind to imitate, were equally guilty.

Another point of the editor's is, that unnatural crimes are infinitely more common where polygamy has existed for ages than in monogamous countries; the Mormons are polygamists; therefore, unnatural crimes must be common among them. We will not at present enter into any defense of the practices of nations who have been polygamists for ages, though we believe from the lights before us on this subject, that there is infinitely less sexual crime, whether it be termed natural or unnatural, and fewer violations of the laws of nature among polygamous nations than there are among the boasted monogamous nations of the earth.

But in regard to the polygamy of the Mormons and the practices flowing therefrom, there is nothing about them that is unnatural, criminal or unscriptural. In point of virtue and morality the Mormons are incomparably superior to the communities by which they are surrounded. Their assertions may seem analogous to those who encourage the ideas so currently reported about them, but we leave it for facts to decide. For instance, in this Christian city of San Francisco, official documents, which were published by the major part of the public journals but a few months ago, state that "from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels;" and again, "that a large share of our taxation is directly traceable to the existing vices in the community." The most investigate enemy of Utah never brought so black a charge against the fame of her inhabitants as he has brought against San Francisco by her own mouth. Criminal courts, prisons and hospitals have never had occupants from brothels in Utah since her organization as a Territory; she has not taxed these new police to suppress and check the consequences of vice in her midst, for it has been comparatively unknown.

Again: he says, "that good men and good girls" live down "the falsehoods which at first proudly blushed their reputation, and then sank." "Mormonism" has done this; if it is not to say he wrote repute than when the sympathies of the world were involved in its behalf for the alleged persecutions its followers sustained in Missouri and Illinois. To this we answer that the Mormons are not through with life yet, and

that we will, before we get through with it, "live down" falsehood, its authors and those who circulate it. As for "Mormonism" being in worse repute to-day than it was when we were driven from Missouri and Illinois, we say that it is not. Men then hated it to such an extent that they would unmercifully murder and drive its followers, destroy their property and thrust them out homeless and destitute; and they can do no more now. The only sympathies that we experienced when driven forth from our homes into the wilderness, was the demand made by the General Government for five hundred of our young men, as a test of our loyalty, to enlist in the Mexican war. If this is the sympathy to which the editor alludes, the less we experience of it the better. If the rest of the world had sympathy for us, we profited by it but little; it neither restored to us our murdered friends nor our homes of which we had been despoiled.

As for the detestation with which, he says, this Christian community is forced to regard the Mormons because of their belief in the doctrines taught by Brigham Young and his colleagues, the Mormons can console themselves with the reflection, that they are not the first people that have been detested by the professedly religious; also, that when a people manifest any desire to live in accordance with the laws of God they may calculate on being hated by the world. The cause of their being detested is obvious, it is not because the Mormons' doctrines are unscriptural, but because they are unpopular; it is not because they will not bear the test of revelation and reason, but because they will not agree with the notions inculcated by hoary-headed tradition. Popular opinions and traditions are the criteria by which the world measures "Mormonism." It does not agree with them; it is therefore hated. They might practice "the proxy system," or any other system as much as they pleased, if they would only do it popularly and thereby conform to the fashions of the world. They might devote three-fourths of their taxes to the regulation of evils flowing from the institution of dens of infamy in their midst, but would they then be detested? Christian communities, by their actions, answer, No.

Anti-Mormon Arguments.

What is not for the evil effect it has in prejudicing the minds of the people against the truth, and exciting in them hostility and hatred towards its advocates, it really would be amusing to watch the course pursued towards "Mormonism" and the weapons used against it by those who esteem themselves, and are esteemed by others, to be men of sound sense and ability—the leading men of their day and neighborhood. Their papers are filled with slang, lies, newspaper stories and flying reports, many of them too absurd for belief and all of them incapable of proof. Instead of meeting the issue fairly and above board—instead of bringing forth their strong reasons and showing our principles to be false, they content themselves with concocting, or hiring some one else to concoct, the most malicious and unfounded slanders against us as a people, or if they do not do this themselves, they give their readers a second edition of some old hashed up story purporting to be from some Utah correspondent, who in all probability knows as much about Utah and its inhabitants and their feelings, practices and laws, as a Hottentot does about the character, motives and policy of the members of the British parliament.

Now what does all this amount to, even supposing all that is said of individuals to be true? This argument, if such it may be called, may be reduced to the following simple form—The practices of many of the Mormons are bad, therefore the principles of "Mormonism" must be bad also. As, however, no conclusion can be drawn from one premise alone, we are compelled to conclude that the other, though not stated, is in fact admitted by these learned gentlemen—viz.—that any system must be corrupt, no matter what its teachings or principles may be, if any portion of its followers or advocates are. Although they will undoubtedly be unwilling to admit this last statement, yet it is precisely the reasoning which they adopt in their own minds with regard to Utah, at any rate they try to palm it off on the public for sound logic and common sense, thinking that they will be unable to detect its absurdity and fallacious sophistry.

If this mode of judging be correct, then we shall be compelled to reject the doctrines and tenets contained in the Old and New Testaments, for, according to the testimony of those books, we find that the people of God, or those who professed to be his people, were, on many occasions, guilty of worse crimes than anybody has, as yet, thought of charging the Mormons with; and this, not merely in one or two individual cases, but nationally. They were charged with robbery, whoredom, adultery, idolatry, incest, murder, and every other crime which it is possible to think of, and on some occasions the Lord charges them with being worse than the heathen nations which surrounded them, and we are prepared to prove from the Bible, that not only the Jews, but many of the professed Christians were more wicked and corrupt than the heathen nations by which they were surrounded. For a few examples, see Jeremiah 8, 9, etc., where we find that this wickedness was not confined to the people, but ex-

tended even to the prophets and the priests—Jer. 8: 10 There we are told that *every one*, without exception, was corrupt. Jer. 29: 20, 23. Ezekiel 22: 11, also 23. Hosea 4: 2, 3. Romans 2: 24. 1 Corinthians 5: 1. It would be impossible, however, to mention all the passages referring to this subject, for the book is full of them from beginning to end.

Now the simple question is, did the wickedness of these professed Jews and Christians, prove that they were not the people of God? If not, neither will the evil practices of professed Mormons prove that we are not His chosen people. If the misconduct of a portion of those calling themselves Mormons, proves "Mormonism" to be false, then the wickedness of the Jews proves Judaism to have been false, and the corruptions of the Christians that Christianity was false.

By this same process of reasoning, if such it may be called, we could prove every society and system under heaven to be corrupt—not one would be exempted, and as these wonderfully profound and astute philanthropists have in this way discovered that the Mormons are worthy of utter extermination, we suppose the same portion would fall to the lot of other societies. Let us take for instance the Masonic society. All will admit that there are many corrupt men belonging to it, but does that fact affect the principles of Masonry? No. And even though we should suppose that every Mason in the world should violate his obligations and disgrace his profession, still, every candid mind will admit, that the truth and purity of the teachings and doctrines of Masonry, would not be lessened or impaired thereby. It is true, those who knew nothing about its intrinsic merits and its real character, might, by such a course on the part of its professed followers, become prejudiced against it and imbibe erroneous impressions concerning it; but those who had been initiated, would know for themselves, whatever others might do or say, that the system and its principles were truthful and pure. Let us ask any Mason whose eye may fall on these pages, whether, supposing he should find a great portion, a large majority, or even all of those professing to be Masons at present, to be wicked and corrupt, he would forsake and denounce the system and its principles. If not, why should you expect us to forsake and denounce "Mormonism," because there are many corrupt men who have associated themselves with us.

"O, but," says one, "this is by no means a parallel case, the principles of Masonry are good, while the principles and teachings of 'Mormonism' are corrupt and degrading." This remains to be proved. We deny the charge, and we repeat what we have said before, that we defy the combined wisdom of the world, to prove any one, or all of the principles we teach, to be contrary to reason, common sense or the laws of God or men.

We have touched upon this subject so often, that we are almost ashamed to mention it again, but so long as editors, priests and lecturers will pursue this course, so long we are compelled to have something to say upon it. For heaven's sake, gentlemen, quit such nonsense, drop your toys, throw away your pop-guns, tin swords and sixpenny bows and arrows, and arm yourselves with the manly weapons of truth and reason—come boldly up to the fight, meet the issue fearlessly, bring forth your strong reasons, show us our errors and logically prove our doctrines to be false, or else admit their truth and keep silence. You surely can not be afraid of investigation. If you have the truth on your side, you are sure to conquer. For once, then, for the sake of your credit, cease to be children, think and speak like men.

The Mormons and the "Vigilantes."

The *Alta California*, true to its instincts, still continues to utter its threats and denunciations against the Mormons, and appears to be determined that its puny efforts shall not be wanting to aid in bringing to pass the destruction of which it has talked so much of late. In its issue of Monday we find another long tissue of slanderous charges against the people of Utah, which is extracted from an anonymous communication published in the *Washington National Intelligencer*, purporting to have been written by a man who spent, it is said, nearly two months in Utah, and was engaged in business connected with the transit of the mails to and from that Territory. This communication is written over the *nom de plume* of "Verastus," and has neither the date, nor the name of the place where written attached to it, and does not afford the slightest clue, except the peculiarities of its structure, by which its writer can be identified. It may have been written in Great Salt Lake City, in Washington, or San Francisco; though if we were to judge by the article itself, we should say that it was written from California by a certain notorious U. S. ex-Associate Judge of Utah Territory. Every characteristic of the letter bears the impress of ex-Judge Drummond's hand-work. But whether he be the author of this communication or not, makes at present but little difference; the communication itself affords another very striking instance of the evidence that is brought to bear against "Mormonism." The editor of the *Alta* no doubt thinks it irresistible, and publishes all the charges that are made, accepting them as a

further confirmation of what has already been published by Drummond. But does it not strike that sapient gentleman that a good, loyal, honest man would certainly affix his name, place of residence, etc., to a document of such importance as this. Who is this man that condemns a whole people as being traitors, disloyal, etc. and recommends the Government in such earnest language to exert its power in breaking them up? Does the editor of the *Alta* know his name? If he does, let him make it public, that all men may know the amount of credibility to be attached to his statements, and that we may know the antagonist with whom we have to cope. If he does not know his name, nor who he is, why does he say that the denial of the advocates of "Mormonism" goes for naught in the face and eyes of his testimony? He may be the veriest liar that ever trod the earth, and the editor of the *Alta* not know it, if he only knows him by the *nom de plume* of "Verastus."

That the editor of the *Alta* knows that the statements of "Verastus" are false, is evident, or why did he keep so mum about his tale concerning the Vigilance Committee and the Mormons? If the dear public must believe one part of his letter, they certainly should the other; and if they believe the whole, what conclusions must they draw? Why, that the editors of the *Alta California*—the most loud and violent advocates of the Vigilance Committee—were acting in concert, while in that movement, with Brigham Young and the Mormons to overturn the Constitution and laws of the U. S. Are the editors of the *Alta* prepared to endorse this? Hear what he says on this subject:

"Now permit me to conduct you to San Francisco, Cal., on the ever memorable 18th day of August, 1856, and behold the streets of that ill-fated city thronged with men and arms. The Federal Constitution has been upheaved, the laws overthrown, and the 'Committee Vigilantes' have instituted a reign of terror. The Committee lays down its power and calls out its adherents to celebrate its retirement to law and order. The streets are decorated and hung with flags, but, alas, the star-spangled flag of the free was set aside." The all-seeing eye over the crescent" on which was inscribed "Vigilantes" occupied the foreground, with a United States flag on either side. Immediately in the rear of these, also in the centre, hung the Mormon emblem (sworn by them as military badges) of "bee hive and bees;" in the rear of these, between other U. S. flags, was the "Lone Star" on blue ground, surrounded by a constellation. These are the prominent ensigns of Mormonism. No one knew the object of the secret order "Vigilantes" but those who recognize Brigham as their prophet, Priest and King. The Vigilant Committee of 1851 was an *experiment* of Mormon strength, headed by Samuel Brannan, Parley P. Pratt, and others, and the Vigilance Committee of 1856 may be regarded in the same light. If not Mormon, let some one assign reasons for the setting aside of the United States flag and the display of ensigns of Mormonism."

Not only are the editors of the *Alta California* included in this category but every one of the originators of the "Vigilance Committee," for "Verastus" says, that "no one knew the object of the secret order "Vigilantes" but those who recognize Brigham as their Prophet, Priest and King." Must the public receive this portion of the testimony of "Verastus," Messrs. Editors of the *Alta*? Must the public believe that the Executive Committee and the leading men of the Vigilance organization are numbered among the 200,000 spies and emissaries that "Verastus" says the Mormons have in the adjacent States and Territories? What a dilemma this short-sighted editor of the *Alta* has got himself into by his endorsement of the truth of "Verastus" stories!

It would be useless for us to make an elaborate denial of these statements of "Verastus" to the people of San Francisco or California. Falsehood is palpably written on their face, the endorsement of the *Alta* to the contrary notwithstanding. The idea of mixing up Governor Young or Parley P. Pratt's name in the organization of the Vigilance Committee of San Francisco is so absurd that our only wonder is that any sane San Franciscan could be found to endorse and publish as correct the testimony of a man who would make such statements. We presume the editor thought when he wrote this endorsement that it would pass unnoticed; of course, nobody would think of looking in the *National Intelligencer* to see the remainder of the letter, and the opportunity to belabor the Mormons being too good to be lost, he concluded to risk it. Before he sits down again to pen any thing upon "Mormonism," however, we advise him for the sake of his credit, to examine and scrutinize the character of his authorities. If he do this, he will not be so apt to publish such false statements as occasionally appear in the columns of the *Alta*, and he may, perhaps, save himself considerable mortification. His experience as an editor ought to have taught him that anonymous communications containing such whole and reckless charges, as are made in this instance, are not to be relied upon.

The Latter-Day Saints

Meet every Sunday in this City, at the PHILHARMONIC HALL, Stockton street, near Jackson, at 11 A. M. and 7 1/2 P. M. All who wish to investigate the principles of truth as revealed by the gospel of Christ, are cordially invited to attend.

The "coming" Comet is expected tomorrow.

A Few More Questions for Ministers to Answer.

THE BIBLE calls Abraham, the friend of God; and states, that it was because of his obedience and faithfulness that He entered into covenant with him. His readiness to offer up his son Isaac is proof, that God could give him no commandment that he would not unhesitatingly and with all his heart obey. If this be so, and if plural marriages are sinful, impure and improper in the sight of God, how is it possible that He did not make Abraham acquainted with the sinful nature of such marriages, when He promised that kings should come out of him, and that in his offspring the world should be blessed, seeing that at that very time he was a polygamist?

When Israel made a war of extermination upon the Midianites, God commanded them to spare the young women for wives for the Israelites. They captured thirty-two thousand young ladies; and by God's command they were apportioned among the army, the congregation, and to the Lord. By this apportionment, the army drew sixteen thousand—the congregation 15,968, and the Lord 32. Now as the Mosaic ritual required no vestal virgins nor consecrated maidens to minister in the offices of religion, and as Moses in Exodus 7: 1 is said to be God, were not these thirty-two maidens given to Moses, and if given to him, were they not intended to be his wives? If not, what were they intended for? Consult the 31st chapter of Numbers.

When God in Numbers, 14: 12, threatened to destroy the men of Israel for their wickedness, and told Moses, that he would make a great nation of him, upon what principle did He promise that, if not upon the principle of polygamy?

Hannah was the second living wife of Elkanah; Samuel therefore was the offspring of a polygamous marriage. Now polygamy is either pure and holy before God, and its children legitimate; or it is impure and unholy, and its offspring are bastards, and by the law of Moses were not permitted to enter into the congregation of the Lord. If, therefore, Samuel was not born in lawful wedlock, how was it possible for him to minister at the altar, as the chosen priest, seer and revelator of the Most High God?

By consulting 2nd Samuel 12: 8, we find, that God himself gave unto David his thirty-three wives, and if they had not been enough He would have given him more. How could that be, according to the uninspired ideas of monogamists?

Isaiah prophesies that at the building up and glorifying of Zion in the last days, seven women shall offer themselves as wives of one man: Do monogamous christians believe that this prediction of the "evangelical prophet" will be fulfilled? And, if this passage is to be spiritualized, what kind of wives will those spiritualized wives be?

Christ promised them who forsook wives & for His sake, to reward them an hundred fold in this world: Does not the fulfillment of that involve the principle of polygamy?

Where in the Bible is polygamy forbidden, and declared to be unlawful?

What passage in the Bible says, that it is unlawful for a christian man to have more than one wife?

Is not Paul's expressions in 1st Timothy, 3: 2, 12, equivalent to saying, that bishops and deacons must be married men, having at least one wife?

Which system is better calculated to produce a healthy and vigorous posterity; the polygamy of the Mormons which entirely separates a woman from her husband during pregnancy and the nursing period, or the monogamy of Christians which wantonly violates those laws of life and health which even brutes respect?

In Utah, even upon the testimony of apostles, there are but two classes of women: viz., wives and daughters. Which is the better, that condition of things in Utah, or society in California, where in addition to wives and daughters, a third and very numerous class of females is added?

Treasonable Sentiments of the "Alta."

WE have a striking illustration before us this week in the course taken by the *Alta California* towards the Mormons, of the wisdom of the counsel of Jesus, that men before they attempt to pull out the mote they imagine they see in their brother's eye, should first cast out the beam that is in their own eye. The *Alta* of Monday contains a long string of sentiments, said to have been uttered by Mormons, which are extracted from a communication published in the *National Intelligencer* and to which we refer in another column. The *Alta* views them as highly treasonable, denounces them in strong language, and thinks it hardly possible that they will be unnoticed by the Administration. To read their article, and be unacquainted with their antecedents, a person would be apt to conclude that their devotion and loyalty to the Federal Government were unimpeachable. But was there ever more rank treason uttered by Mormons or anybody else than was published day after day last summer by this same truckling, mercenary sheet? We think that the editors of the *Alta California* should be the last persons to find fault with and denounce the Mormons for indulging in

treasonable sentiments. When did they become so loyal, and evince such devotion in support of the Federal Government that they must now be privileged to sit as censors on the Mormons' sentiments? Mormon treason, indeed! The Mormons in their darkest moments, when goaded almost to death—suffering under the infliction of every species of wrong, and the Federal authorities looking calmly on without making the slightest effort to interfere, never uttered a tithe of such treasonable sentiments as were published almost daily by many papers in this city during the recent excitement. Could the Mormons, were they ever so rebellious, utter anything more treasonable than this:

"The Federal Administration will commit no such folly as to tangibly respond to the demands and representations of the State Executive. Should the General Government view the movement here in the light of insurrection, it could not repress it were it ever so much inclined. The standing army is stationed at extreme distances, and were it deemed expedient to gather it for shipment to this Bay, its arrival would be its annihilation."

Or this:

THE WESTERN STANDARD.

Correspondence.

FROM THE SANDWICH ISLANDS.

From our Correspondent:

HONOLULU, Oahu, S. I., May 17th '57.

DEAR BRO. CAXON:—As the bark *Yankee* is expected to leave this port to-morrow for San Francisco, I cheerfully embrace the opportunity of writing you a few lines, feeling it not only a privilege, but a duty devolving upon me, to keep you advised, so far as time and circumstances may permit, relative to our movements, and of the situation of the work of the Lord in this country; for I realize that you ever feel a deep and abiding interest in the great work of the last days, in which we are co-workers, and, therefore, are desirous of receiving communications from the elders abroad as often as practicable, perhaps more so from those who are laboring in this part of the Lord's vineyard, having once been a prominent actor here yourself.

My time for a year past has chiefly been occupied upon the island of Maui, where I have labored, in connection with those associated with me, according to the ability God has seen fit to bestow upon me. Though we have not been successful in swelling our numbers to any great extent, yet I do not feel that our labors have been altogether in vain; for while unbelievers have had the privilege of hearing and investigating the truth, it has required diligence and perseverance on the part of the elders, as well as faith and prayer, to lead those along who have already covenanted with the Lord to serve him, to keep them from backsliding into darkness, and returning again unto their ancient customs.

It is generally believed throughout the world that the Hawaiian nation has been pretty thoroughly Christianized, idolatry abolished, and all led to believe in, and worship the true and living God; but there is this one thing that I have demonstrated to my own satisfaction, that there are thousands of this people who have only been outwardly converted for the sake of popularity. Bring them to the test; for instance, in cases of sickness, and many of them have more faith in the Pele, Shark, Lizard, and idols made with their own hands, together with their *pule hoonanana*, than they have in the God they outwardly profess to worship. I have many times known those who profess to be tolerably good Saints, resort to their ancient practices to obtain relief, having more faith in them than they have in the Holy Priesthood. Hence, the necessity of patience, for bearing, and long suffering towards them, with a great deal of teaching, that, peradventure, a remnant of this people may yet attain unto a true knowledge of the God of their fathers, and eventually be saved. There are, however, many good native Saints upon these islands who live up to the requirements of the Gospel, and do about as well as they know how; I pray that they may be enabled to hold out faithful unto the end.

Near the latter part of February, I started from Wailuku on a tour round East Maui, visiting the different branches of the church in that section of country, also held two days conference at Kawaipapa. I was accompanied by five of our most spiritual native elders, who felt well, and proved to be efficient auxiliaries in preaching, and in doing whatever I required of them. At our conference, we truly had a season of rejoicing together, our meeting house was well filled, and a good spirit prevailed; meetings were held nearly every night and morning while we were on our circuit round the island, which had a very salutary effect upon the Saints; the greatest difficulty was, the native elders were so full of preach, that time would not permit of their speaking as much as they sometimes desired.

We returned to Wailuku in season to convene a native conference at that place on the 22nd of March, which also continued two days. A good spirit reigned predominant in our midst, and I think I can safely say, that they were two of the best, and most spirited native conferences that I have ever attended in these lands.

There are, however, many *o kohala po* who are in a drowsy, lukewarm state, and do not seem to appreciate the blessings of the Gospel, nor the benefits to be derived therefrom. I would to God that their eyes might be opened to see and comprehend things as they really are, to enable them to live up to their privileges, that they may be eventually reclaimed and obtain salvation.

On, or about the 1st of April, I proceeded on to Lahaina, in company with a number of the brethren, from which place we sailed for the island of Lanai, where our annual foreign conference convened on the 7th, the elders having not all arrived in season to meet together on the 6th, as had been previously anticipated.

It would be superfluous for me at this time to mention particulars relative to our Conference transactions—the joy and satisfaction it afforded us in once more being privileged to meet together here upon these isolated islands—the spirit of love and union that characterized all our movements etc., as the minutes will be forwarded to you by this mail. Suffice it to say that we had a refreshing season together, and all felt strengthened to go forth unto their several fields of labor, and do all in their power towards disseminating the principles of light and truth among this people.

The few Saints who have gathered together upon that island feel well, and enjoy a far greater degree of the Holy Spirit, than those who are living in a scattered condition upon the other islands. They have many things to encounter, and obstacles to overcome, calculated in their nature to discourage, and damp the energies of a more enlightened people. Among the most prominent of these, is the failure of their crops from year to year, having been almost entirely cut off by the *Podus* which swarm over the land by tens of thousands, particularly after a shower. The ravages of these dreadful insects have not been confined alone to Lanai, but they have done considerable damage to crops upon different parts of Maui and other places.

After a three days session of our conference we made preparations, a number of us, for our return to Lahaina, and from thence to our respective fields of labor, our situations being such as not to admit of a more protracted visit at that place. Accordingly, at 6 o'clock p. m., on the following day, we embarked at Manele on board of an open whale boat for Lahaina, it being sixteen miles from this point across the channel. Prest. Smith and the brethren bound for the islands of Hawaii, Oahu, and Kauai, together with our native crew, composed our little company. A light breeze lent its aid in wafting us over the bosom of the mighty deep, the Moon shone beautifully, and the mingled voices of the brethren chanting some of the songs of Zion, or perchance some Hawaiian *mele*, all tended to make the time pass off agreeably, and as it were unnoticed, until after midnight, when we found ourselves once more landed upon terra firma at our destined port.

HENRY G. BOYCE.

Several large bands of cattle and horses have passed through this place (says the Red Bluffs Beacon of the 2d) within the last few days. The cattle we are told, were from Oregon, and were being driven to Napa or Sonoma valley. They were in fine condition, as were also the horses, notwithstanding their long and rough journey over the snowy mountains.

EDWARD PARTRIDGE, Clerk.

MINUTES

Of a General Conference of the Sandwich Islands' Mission of the Church of Jesus Christ of Latter-day Saints held at Palawai, Island of Lanai, commencing April 7th, 1857.

Conference convened at 10 A. M.

Present, of the Presidency of the Mission, Silas Smith, H. P. Richards, and Edward Partridge, Presidents of Conferences, W. E. Pack, George Speirs, Joseph Smith, S. E. Johnson, and Eli Bell.

Traveling Elders: Wm. King, S. M. Molen, A. L. Smith, John R. Young, Wm. Cluff, J. A. West, S. B. Thurston, Wm. France, F. A. H. F. Mitchell, Wm. B. Wright, R. A. Rose, T. A. Dowell, Thos. Clinton, and Wm. Naylor.

John Brown and F. W. Young being desirous of improving their knowledge for the acquirement of the native languages, remained in their fields of labor, and continued their studies.

Conference was called to order by Pres. Smith.

Singing—Prayer by Elder Partridge. Singing.

Elder Partridge was appointed Clerk of the Conference.

Moved and carried that we sustain Elder Silas Smith as President of this mission, together with H. P. Richards and Edward Partridge as his Counselors, and carried unanimously that we, by our faith and knowledge sustain Brigham Young and his Counselors as the Presidents of the Church; also the Twelve Apostles, together with all the constituted authorities in Zion, and throughout the world in their several stations and callings.

Elder Richards occupied a portion of time in speaking, making many instructive remarks highly edifying to the elders.

Elder Pack also made some appropriate remarks, speaking freely concerning the work of the Lord, his joy in meeting the brethren, &c.

Moved and carried that we adjourn for one hour. Singing. Dismissed by Elder Wm. King.

The *Advertiser* states that apples ten inches in diameter had been raised in Nuuana Valley.

LATER FROM THE SANDWICH ISLANDS.

By the bark *Yankee*, which arrived here on the 7th inst., we have dates from Honolulu to May 21. We find no news of exciting interest in the papers. The following items we clip from the *Commercial Advertiser*:

GATE SLIGHT.

We regret to hear from Kauai that a portion of the cane fields, both at Koloa and Lekole have been attacked with blight or rust. At Koloa it appears to be a rust, and as yet is very light, having touched only about fifteen acres. At Lekole the disorder is attributed to an insect, the *spike*, which is often noticed here on the cane and other plants. It is a white winged insect, which breeds at the junction of the cane leaf with the stalk. It covers the cane, and when it has been heavily attacked, at the latter place, but whether it will be a serious injury remains to be seen. The late cool and windy weather, it is thought, will prove a check to the blight and rust.

THE WHEAT CROP.

From all accounts that we can gather, the crop will not exceed that of last year, which was in the neighborhood of 16,000 bushels, though only about 10,000 of this was ground up. A breadth of about 2,000 acres was sown with wheat, but owing to the destruction caused by caterpillars, not more than 1,000 acres will be fit to harvest. A correspondent from East Maui writes:—“The portion of the wheat crop now looks very promising—not the very latest, however.”

Montgomery has been arrested extra judicially by order of King, who had criminal connection with the sister of the latter at a level at the place some time since. At the time it occurred, Montserrat was banished and came to San Francisco, but returned thither in the *Yankee*, when he was arrested as stated. It is supposed he will be banished again. He is married to a white lady on the Islands who is allowed to see him in his confinement.

The *Advertiser* states that apples ten inches in diameter had been raised in Nuuana Valley.

From the North.

The Steamer *Goias*, arrived on Friday morning from Crescent City and Humboldt Bay, with laterades

MORE INDIAN DIFFICULTIES.

We have received private information, says the S. F. *Advertiser* from Port Orford, to the effect that some ten or fifteen Indian squaws and their children had suddenly appeared in that town, having come all the way from the Umpqua Reservation, without being seen by any white man. They were on their way to the Rogue River, from which place they were removed last season.

It was also reported there that the Indians had broken out of the Reservation, and had an engagement with the soldiers stationed at the head of the Umpqua, with what result is unknown. They say they are determined to fight their way back to their old home on Rogue River at all hazards. The inhabitants of Port Orford have “footed up” again, and are making preparations to give the Indians a warm reception should they make their appearance there.

Several of the Elders spoke their feelings, and expressed a willingness to labor with their hands, to preach to the natives, or do whatsoever the Presidency of the mission should direct.

Moved that we adjourn for one hour. Singing. Dismissed by Elder Partridge.

WHALING.

The seasons for taking whales in our harbor and vicinity is approaching, and we see the Crescent City Whaling Company have commenced its preparations for it. They have prepared, shaped and fitted the timbers for an extension of their wharf upon the island when their fish are taken. A more industrial and energetic set of men than those comprising this company cannot be found anywhere, and we wish them all success the coming season, knowing what a great trial it will be to them.

MINE OF LOWER TRINITY.

Mining operations have been somewhat retarded this spring on Lower Trinity, in consequence of the water keeping up, the river, however, is now falling, and gives promise of a favorable season. Many of the farmers say the *Beemer* is of opinion that the Sorgo Source is bound to occupy an important position among the products of California agriculture. The wild oats which are fast dying out from repeated mowing and pasturage, it is thought, will soon be superseded by this cane, which from the exuberance of its seed and foliage will supply the place of both grain and fodder.

MOULD BRIDGE FOR SACRAMENTO.—A model of a bridge, offered to the Yolo and Sacramento Bridge Companies, is not being exhibited in Sacramento, but gives promise of a favorable result.

For further information apply to the Editor of the *Western Standard*, San Francisco, or address by mail W. F. Anderson, Cache Creek, Yolo Co., California.

TUESDAY, June 12th—12. M.

FLOUR—Jobbing sales of 200 & sacks Oregon extra at \$13 50; 600 do Domestic and Oregon superfine at \$11 @ \$12 50; 400 do at \$11 @ \$12; 200 do at \$12; 300 do Fowler's Self-Rising at \$14 50.

PRODUCE—300 sacks Barley at \$1 12 1/2; 600 do at \$1 7 1/2.

JOINTING sales of 100 sacks Oats at \$1 12 1/2; 200 sacks choice Potatoes, new and old at \$1 12 1/2.

GROCERIES—500 mats reashed Manila Rice, sold at 6c. 8,000 b. Rio Coffee, sold at 10c. 400 choice sugar Cane sold at 18c; 100 do Batavia. 10 sacks ordinary 1st-class from Salt Lake (mostly Spanish Mormons) with their families. They bring no later news from Salt Lake City. Also heavy showers near the forks of Mokulamea, twenty miles east of this place, on the evening of the 4th inst., which did not extend as far West as the Big Meadows.

The rivers are all very high, and the snow rapidly disappearing. He was obliged to swim a tributary of the North fork of the Mokulamea.

The Elders were then appointed to their respective fields, having followed the *Calvary* to the valley of Lanai, W. Pack, Prest.; S. M. Molen, assistant.

Elder Partridge, Prest.; T. W. Cluff, J. R. Young, Wm. Naylor, T. Clayton, and R. A. Rose, assistants.

Mold, represented by Elder W. E. Pack, 2 Seventies, 12 Elders, 10 Priests, 9 Teachers, 7 Deacons, 4 cut off, 2 died, 2 baptized; total number of officers and members 122.

Kohala, represented by Elder Joseph Smith, 4 Seventies, 7 Elders, 17 Priests, 28 Teachers, 24 Deacons, 8 cut off, 2 died, 10 baptized; total number of officers and members 64.

Other, represented by Elder E. Partridge, 4 Seventies, 16 Elders, 13 Priests, 11 Teachers, 10 Deacons, 2 cut off, 10 died, 12 baptized; total number of officers and members 134.

Kauai, represented by Elder S. E. Johnson, 2 Seventies, 12 Elders, 23 Priests, 15 Teachers, 16 Deacons, 22 cut off, 9 died, 13 baptized; total number of officers and members 122.

Hilo, represented by Elder W. E. Pack, 2 Seventies, 12 Elders, 10 Priests, 10 Teachers, 10 Deacons, 2 cut off, 2 died, 29 baptized; total number of officers and members 122.

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The brethren in giving in their reports all bore testimony to the faithfulness of the elders who labored in connection with them.

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Elder Partridge, Prest.; T. W

THE WESTERN STANDARD.

THE FRENCH IN COURT.

AN HONORABLE MEMBER OF THE OLD NAVY.

George Hammon, a portrait painter, was shown at the bar, to be tried on an indictment brought against himself by the grand jury, for the trial murder, with malice aforethought, of George Baldwin, a rope-dancer and mountebank. The prisoner was a man of medium height, slender form. His eyes were blue and mild. His whitebearing gave evidence of subdued sadness and melancholy resignation. He was forty-one years of age, had a soft voice, and his appearance and manner bore evidence to his being a man of distinguished education, in spite of the poverty of his dress.

On being called out to plead, the prisoner admitted that he did kill Baldwin, and he deplored the act, adding, however, that, on his soul and conscience, he did not believe himself guilty. Thereupon a jury was empannelled to try the prisoner. The indictment was then read to the jury, and the act of killing being admitted, the government rested their case, and the prisoner was called upon for his defense.

The prisoner then addressed himself to the court and jury:

The Discovery of the Age.

The new patent quadrant, the invention of Thomas Hedgecock, R. N., is just now absorbing the attention of nautical and scientific men. It is claimed that this curious instrument gives the ship's true position with or without the aid of the sun, moon or stars; marks latitude and longitude at any time of night or day, by observation upon a lamp or any other visible object; measures horizontal angles with the most remarkable facility and accuracy; renders entirely unnecessary the use of the old quadrant, the chronometer, the tables of logarithms, and nautical almanac, in the navigation of ships; that, in fine, it has all the utility both in navigation and practical astronomy, of all the instruments now in use for that purpose, combined with a simplicity and certainty heretofore unknown.

These are only a few of the advantages claimed for this remarkable instrument, which has recently been tested by an officer of skill and experience, Capt. Henry French, of our own navy. The official note of that gentleman will give the best idea of the practical workings of the new instrument:

NAVY BOSTON, MASS.,

March 10, 1857.

During the month of January last, I made a journey to Albany, returning to Boston by way of New York and Springfield, expressly for the purpose of verifying the results claimed to be obtained by observations with Hedgecock's patent quadrant.

Before leaving Boston my observations were taken with the sun; arriving at night at Albany, the moon was observed; at New York, having neither sun nor moon, I observed upon a gas lamp at the Astor House; at Springfield, again used the sun. Before leaving Boston, the two images of the sun were brought in contact with parallel adjustment; at Albany, and at each of the other places, the images of the sun, moon and gas lamp were found very much separated, and when brought in parallel contact, the distance indicated by the instrument gave the difference of latitude and longitude between each place with a remarkable degree of exactness.

H. FRENCH,

Commander U. S. Navy.

If these facts be true as stated, there has been no discovery of equal importance since the mariner's compass.

ADVICE TO YOUNG MEN.—In his inaugural address as Lord Rector of Glasgow University, Sir E. Bulwer Lytton last week offered a few maxims to the students. Never affect (he said) to be other than you are—either richer or wiser. Never be ashamed to say, "I do not know." Men will then believe you when you say, "I do know." Never be ashamed to say, whether as applied to time or money, "I cannot afford it."—I cannot afford to waste an hour in the idleness to which you invite me—I cannot afford the guinea you ask me to throw away. Once establish yourself and your mode of life as what they really are, and your foot is on solid ground, whether for the gradual step onward, or for the sudden spring over a precipice. From these maxims let me deduce another—learn to say "No," with decision, "Yes," with caution.—"No," with decision; "Yes," with caution.—"No," with decision whenever it meets a temptation; "Yes" with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely on him. I have frequently seen in life such a person preferred to a long list of applicants for some important charge; he has been lifted at once into station and fortune merely because he has this reputation, that when he says he knows a thing, he knows it; and when he says he will do a thing, he will do it.—Eng. Paper.

BEAR TRAPS.—The common trap to catch grizzlies in is a simple fixture. It is an enclosure made of heavy logs, well notched down, roofed with heavy timbers which are weighed down with a ton or so of rocks. It has a strong slide door, which is raised by a lever passing over one of the logs and fastened on the inside by a trigger, to which a piece of fresh beef is tied. The bear smells the beef, walks around the cabin until he finds the door, enters, and is "had." Several years ago a couple of miners in Sierra arranged a most diabolical "fixin" for a bear that frequently came "looshin' about" their camp at night. Having no arms, and not having force enough to build a trap, they cut a sapling about 30 feet long, fastened the butt between two stumps, fixed a big knife in the other end, and then bent the pole, so that the knife would range in the path where the bear usually came. Sometime in the night the trap went off, the conspirators treed and the bear left, overwhelmed with astonishment, and never came that way again. By some accident the knife missed the animal, but the boys thought he got a "powerful lick" from the pole.

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Singular Coincidence of Dreams.

The following case is quoted from Dr. Abercrombie, who states "that its accuracy may be relied on in all its particulars":

Two sisters had been for some days attending their brother, who was suffering from a common sore-throat, severe and protracted, but not considered dangerous. At this time one of the sisters had obtained the loan of a watch from a friend, her own being out of repair. As this watch was a kind of heirloom in the family of the lady from whom it had been borrowed, particular caution was given lest it should meet with some injury. Both of the sisters slept in a room adjoining that of the brother's, and one night the elder awoke the younger in extreme alarm, and told her that she had dreamed that "Mary's watch had stopped," and that when she had told her of it, she replied—"Much worse than that had happened, for Charles's breath had stopped also," as she had dreamed. To quiet her agitation, the younger immediately arose, proceeded to her brother's room, found him asleep, and the watch, which had been carefully put away in a drawer, going correctly. The following night the same dream occurred, accompanied by the same agitation, and quieted in the same manner—the brother being sound asleep, and the watch going. In the morning, after breakfast, one of these ladies having occasion to write a note, proceeded to her desk, while the other sat with her brother in the adjoining room—Having written and folded the note, she was proceeding to take out the watch which was now in the desk, to use one of the seals appended to it, when she was astonished to find it had stopped, and at the same instant a scream from her sister hurried her to the bedside of her brother, who, to her grief, had just breathed his last. The disease was considered to be progressing favorably, when he was seized with a sudden spasm, and died of suffocation. The coincidence between the stoppage of the watch and the death of the brother, is the most perplexing circumstance of the case, since the mere stopping of the watch, or the death of the brother, might have been explained on very rational principles; or had the watch stopped before or after the death of the brother, it might have been easily supposed to have been forgotten to be wound up; or it may have suffered some injury from the hurry and trepidation incidental to anguish and bereavement; but as the case is related, it is certainly a most surprising incident.

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